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Copia vera ex. 16.41.

Per phil Ferneley, Cler: Parl: Dom: Com:

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FINIS.

THE DAY-BREAKING, IF NOT The Sun-Rising OF THE GOSPELL With the *INDIANS in New-England.*

Zach. 4. 10.

Who hath despised the day of small things?

Matth. 13. 13.

The Kingdome of heaven is like to a graine of mustard seed.

Ibid. Verse 33.

The Kingdome of heaven is like unto Leven.

LONDON,

Printed by *Rich. Cotes*, for *Fulk Clifton*, and are to bee sold at his shop under Saint *Margarets* Church on New-fish-street Hill, 1647.

THE DAY-BREAKING,

To the Reader.

SEe that pen'd these following Relations, is a Minister of Christ in New England, *so eminently godly and faithfull, that what he here reports, as an eye or an eare witnesse, is not to be questioned; Were he willing his name should bee mentioned, it would be an abundant, if not a redundant, Testimoniall to all that know him.*

Nathan. Warde.

A TRVE RELATION OF Our beginnings with the *INDIANS*.

Upon *October* 28. 1646. four of us (having sought God) went unto the *Indians* inhabiting within our bounds, with desire to make known the things of their peace to them. A little before we came to their **Wigwams*, five or six of the chief of them met us with English salutations, bidding us much welcome; who leading us into the principall *Wigwam* of **Waanbon*, we found many more *Indians*, men, women, children, gathered together from all quarters round about, according to appointment, to meet with us, and learne of us. *Waanbon* the chief minister of Justice among them exhorting and inviting them before thereunto, being one who gives more grounded hopes of serious respect to the things of God, then any that as yet I have knowne of that forlorne generation; and therefore since wee first began to deale seriously with him, hath voluntarily offered his eldest son to be educated and trained up in the knowledge of God, hoping, as hee told us, that he might come to know him, although hee despaired much concerning himself; and accordingly his son was accepted, and is now at schoole in *Dedham*, whom we found at this time standing by his father among the rest of his *Indian* brethren in English clothes.

They being all there assembled, we began with prayer, which now was in English, being not so farre acquainted with the *Indian* language,

* Indian houses or tents made of barks or matts.

* The name of an Indian.

language as to expresse our hearts herein before God or them, but wee hope it will bee done ere long, the *Indians* desiring it that they also might know how to pray; but thus wee began in an unknowne tongue to them, partly to let them know that this dutie in hand was serious and sacred, (for so much some of them understand by what is undertaken at prayer) partly also in regard of our selves, that wee might agree together in the same request and heart sorrowes for them even in that place where God was never wont to be called upon.

When prayer was ended it was a glorious affecting spectacle to see a company of perishing, forlorne outcasts, diligently attending to the blessed word of salvation then delivered; professing they understood all that which was then taught them in their owne tongue; it much affected us that they should smell some things of the Alablaster box broken up in that darke and gloomy habitation of filthinesse and uncleane spirits. For about an houre and a quarter the Sermon continued, wherein one of our companyran thorough all the principall matter of religion, beginning first with a repetition of the ten Commandements, and a briefe explication of them, then shewing the curse and dreadfull wrath of God against all those who brake them, or any one of them, or the least title of them, and so applyed it unto the condition of the *Indians* present, with much sweet affection; and then preached Jesus Christ to them the onely meanes of recovery from sinne and wrath and eternall death, and what Christ was, and whither he was now gone, and how hee will one day come againe to judge the world in flaming fire; and of the blessed estate of all those that by faith beleeve in Christ, and know him feelingly: he spake to them also (observing his owne method as he saw most fit to edifie them) about the creation and fall of man, about the greatnesse and infinite being of God, the maker of all things, about the joyes of heaven, and the terrours and horrours of wicked men in hell, perswading them to repentance for severall sins which they live in, and many things of the like nature; not medling with any matters more difficult, and which to such weake ones might at first seeme ridiculous, untill they had tasted and beleeved more plaine and familiar truths.

Having thus in a set speech familiarly opened the principal matters

ters of Salvation to them, the next thing wee intended was discourse with them by propounding certaine questions to see what they would say to them, that so wee might skrue by variety of meanes something or other of God into them; but before wee did this we asked them if they understood all that which was already spoken, and whether all of them in the *Wigwam* did understand or onely some few? and they answered to this question with multitude of voyces, that they all of them did understand all that which was then spoken to them. We then desired to know of them, if they would propound any question to us for more cleare understanding of what was delivered; whereupon severall of them propounded presently severall questions, (far different from what some other *Indians* under *Kitchamakin* in the like meeting about six weekes before had done, *viz.* 1. What was the cause of Thunder. 2. Of the Ebbing and Flowing of the Sea. 3. Of the wind) but the questions (which wee thinke some speciall wisedome of God directed these unto) (which these propounded) were in number six.

The name of one of the chiefe Indians about us.

1 *Quest.* How may wee come to know Jesus Christ?

Answ. 1. Our first answer was, That if they were able to read our Bible, the book of God, therein they should see most cleerely what Jesus Christ was: but because they could not do that; therefore,

2. Secondly, we wished them to thinke, and meditate of so much as had been taught them, and which they now heard out of Gods booke, and to thinke much and often upon it, both when they did lie downe on their Mats in their *Wigwams*, and when they rose up, and to goe alone in the fields and woods, and muse on it, and so God would teach them; especially if they used a third helpe, which was,

3. Prayer to God to teach them and reveale Jesus Christ unto them; and wee told them, that although they could not make any long prayers as the English could, yet if they did but sigh and groane, and say thus; Lord make mee know Jesus Christ, for I know him not, and if they did say so againe and againe with their hearts that God would teach them Jesus Christ, because hee is such a God as will bee found of them that seeke him with all their hearts, and hee is a God hearing the prayers of all men both *Indian* as well as *English*, and that *English* men by this

meanes have come to the knowledge of Jesus Christ.

4. The last helpe wee gave them was repentance, they must confesse their sinnes and ignorance unto God, and mourne for it, and acknowledge how just it is, for God to deny them the knowledge of Jesus Christ or any thing else because of their sinnes.

These things were spoken by him who had preached to them in their owne language, borrowing now and then some small helpe from the Interpreter whom wee brought with us, and who could oftentimes expresse our minds more distinctly then any of us could; but this wee perceived, that a few words from the Preacher were more regarded then many from the *Indian* Interpreter.

2 *Quest.* One of them after this answer, replyed to us, that hee was a little while since praying in his *Wigwam*, unto God and Jesus Christ, that God would give him a good heart, and that while hee was praying, one of his fellow *Indians* interrupted him, and told him, that hee prayed in vaine, because Jesus Christ understood not what *Indians* speake in prayer; he had bin used to heare *English* man pray and so could well enough understand them, but *Indian* language in prayer hee thought hee was not acquainted with it, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand *Indian* prayers.

Answ. This question sounding just like themselves, wee studied to give as familiar an answer as wee could, and therefore in this as in all other our answers, we endeavoured to speake nothing without clearing of it up by some familiar similitude; our answer summarily was therefore this, that Jesus Christ and God by him made all things, and makes all men, not onely *English* but *Indian* men, and if hee made them both, (which wee know the light of nature would readily teach us they had been also instructed by us) then hee knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayers, and if hee made *Indian* men, then hee knowes all *Indian* prayers also: and therefore wee bid them looke upon that *Indian* Basket that was before them, there was black and white strawes, and many other things they made it of, now though others did not know what those things were who

made

made not the Basket, yet hee that made it must needs tell all the things in it, for (wee said) hir was here.

Another propounded this question after this answer; Whether English men were ever at any time so ignorant of God and Jesus Christ as themselves? 3 Quest.

When wee perceived the root and reach of this question, wee gave them this answer, that there are two sorts of English men, some are bad and naughte, and live wickedly and loosely, (describing them) and these kind of English men wee told them were in a manner as ignorant of Jesus Christ as the *Indians* now are; but there are a second sort of English men, who though for a time they lived wickedly also like other prophane and ignorant English, yet repenting of their sinnes, and seeking after God and Jesus Christ, they are good men now, and now know Christ, and love Christ, and pray to Christ, and are thankfull for all they have to Christ, and shall at last when they dye, goe up to heaven to Christ: and we told them them all these also were once as ignorant of God and Jesus Christ as the *Indians* are, but by seeking to know him by reading his booke, and hearing his word, and praying to him, &c. they now know Jesus Christ, and just so shall the *Indians* know him if they so seeke him also, although at the present they bee extreamely ignorant of him. Answ.

How can there be an Image of God, because it is forbidden in the second Commandement? 4 Quest.

Wee told them that Image was all one Picture, as the Picture of an *Indian*, Bow and Arrowes on a tree, with such little eyes and such faire hands, is not an *Indian* but the Picture or Image of an *Indian*, and that Picture man makes, and it can doe no hurt nor good. So the Image or Picture of God is not God, but wicked men make it, and this Image can doe no good nor hurt to any man as God can. Answ.

Whether, if one father bee naught, and the child good, will God be offended with that child, because in the second Commandement it is said, that hee visits the sinnes of fathers upon the children? 5 Quest.

Wee told them the plainest answer wee could thinke of, viz. that if the child bee good, though the father bad, God will not bee offended with the child, if hee repents of his owne and his fathers sinnes, Answ.

sinnes, and followes not the steps of his wicked father; but if the child bee also bad, then God will visit the sins of fathers upon them, and therefore wisht them to consider of the other part of the promise made to thousands of them that love God and the *Evangeness Jehovah*, *i.e.* the Commandments of Jehovah.

6 Quest. How all the world is become so full of people, if they were all once drowned in the Flood?

Answ. Wee told them the story and causes of *Noahs* preservation in the Arke at large, and so their questioning ended; and therefore wee then saw our time of propounding some few questions to them, and so take occasion thereby to open matters of God more fully.

Quest. 1. Our first question was, Whether they did not desire to see God, and were not tempted to thinke that there was no God, because they cannot see him?

Answ. Some of them replyed thus; that indeed they did desire to see him if it could bee, but they had heard from us that hee could not be seene, and they did beleive that though their eies could not see him, yet that hee was to bee seene with their soule within: Hereupon we sought to confirme them the more, and asked them if they saw a great *Wigwam*, or a great house, would they thinke that *Rascones* or Foxes built it that had no wisedome? or would they thinke that it made it selfe? or that no wise workman made it, because they could not see him that made it? No but they would beleeve some wise workman made it though they did not see him; so should they beleeve concerning God, when they looked up to heaven, Sunne, Moone, and Stars, and saw this great house he hath made, though they do not see him with their eyes, yet they have good cause to beleeve with their soules that a wise God, a great God made it.

*A beast somewhat like a Fox.

Quest. 2. We knowing that a great block in their way to beleiving is that there should bee but one God, (by the profession of the English) and yet this God in many places; therefore we asked them whether it did not seeme strange that there should bee but one God, and yet this God in *Massachusets*, at *Conecticot*, at *Quinipiock*, in old England, in this *Wigwam*, in the next every where.

*Three Indian names of places where the English sit downe.

Their answer was by one more sober among them, that indeed it was strange, as every thing else they heard preached was strange

also

alſo, and they were wonderfull things which they never heard of before; but yet they thought it might bee true, and that God was ſo big every where: whereupon we further illuſtrated what wee ſaid, by wiſhing them to conſider of the light of the Sun, which, though it be but a creature made by God, yet the ſame light which is in this *Wigwam* was in the next alſo, and the ſame light which was here at *Maſſachuſets* was at *Quinipeiock* alſo and in old England alſo, and every where at one and the ſame time, the ſame, much more was it ſo concerning God. That Hee was preſent every where.

3. *Queſt.* Whether they did not finde ſomewhat troubling them within after the commiſſion of ſin, as murther, adultery, theft, lying, &c. and what they thinke would comfort them againſt that trouble when they die and appeare before God, (for ſome knowledge of the immortality of the ſoule almoſt all of them have.)

Anſw. They told us they were troubled, but they could not tell what to ſay to it, what ſhould comfort them; hee therefore who ſpake to them at firſt concluded with a dolefull deſcription (ſo farre as his ability to ſpeake in that tongue would carry him) of the trembling and mourning condition of every ſoul that dies in ſinne, and that ſhall be caſt out of favour with God.

Thus after three houres time thus ſpent with them, wee asked them if they were not weary, and they anſwered, No. But wee reſolved to leave them with an appetite; the chiefe of them ſeeing us conclude with prayer, deſired to know when wee would come againe, ſo wee appointed the time, and having given the children ſome apples, and the men ſome tobacco and what elſe we then had at hand, they deſired ſome more ground to build a Town together, which wee did much like of, promiſing to ſpeake for them to the generall Court, that they might poſſeſſe all the compaſſe of that hill, upon which their Wigwams then ſtood, and ſo wee departed with many welcomes from them.

A true relation of our coming to the Indians the ſecond time.

VPon *November* 11. 1646. we came the ſecond time unto the ſame Wigwam of *Waawbon*, where we found many more Indians meet together then the firſt time wee came to them: and having ſeates provided for us by themſelves, and being ſate downe a while

a while, wee began againe with prayer in the English tongue; our beginning this time was with the younger sort of Indian children in Catechizing of them, which being the first time of instructing them, we thought meet to aske them but only three questions in their own language, that we might not clog their mindes or memories with too much at first, the questions (asked and answered in the Indian tongue) were these three, 1. *Qu* Who made you and all the world? *Answ.* God. 2. *Qu.* Who doe you looke should save you and redeeme you from sinne and hell? *Answ.* Jesus Christ. 3. *Qu.* How many commandements hath God given you to keepe? *Answ.* Ten. These questions being propounded to the Children severally, and one by one, and the answers being short and easie, hence it came to passe that before wee went thorow all, those who were last catechized had more readily learned to answer to them, by hearing the same question so oft propounded and answered before by their fellowes; and the other Indians who were growne up to more yeares had perfectly learned them, whom wee therefore desired to teach their children againe when wee were absent, that so when wee came againe wee might see their profiting, the better to encourage them hereunto, wee therefore gave something to every childe.

This Catechisme being soone ended, hee that preached to them, began thus (speaking to them in their owne language) *viz. Wee are come to bring you good newes from the great God Almighty maker of Heaven and Earth, and to tell you how evill and wicked men may come to bee good, so as while they live they may bee happy, and when they die they may goe to God and live in Heaven.* Having made this preface, hee began first to set forth God unto them by familiar descriptions, in his glorious power, goodnesse, and greatnesse, and then set forth before them what his will was, and what hee required of all men even of the Indians themselves, in the ten commandements, and then told them the dreadfull torment and punishment of all such as breake any one of those holy commandements, and how angry God was for any sinne and transgression, yet notwithstanding hee had sent Jesus Christ to die for their sinnes and to pacifie God by his sufferings in their stead and roome, if they did repent and beleeve the Gospell, and that hee would love the poore miserable Indians if now they sought God and beleeved

in Jesus Christ: threatning the sore wrath of God upon all such as stood out and neglected such great salvation which now God offered unto them, by those who sought nothing more then their salvation: thus continuing to preach the space of an houre, we desired them to propound some questions; which were these following. Before I name them it may not be amisse to take notice of the mighty power of the word which visibly appeared especially in one of them, who in hearing these things about sinne and hell, and Jesus Christ, powred out many teares and shewed much affliction without affectation of being seene, desiring rather to conceale his griefe which (as was gathered from his carriage) the Lord forced from him.

The first Question was suddenly propounded by an old man then present, who hearing faith and repentance preacht upon them to finde salvation by Jesus Christ, hee asked whether it was not too late for such an old man as hee, who was neare death to repent or seeke after God. 1 Quest.

This Question affected us not a little with compassion, and we held forth to him the Bible, and told him what God said in it concerning such as are hired at the eleventh houre of the day: wee told him also that if a father had a sonne that had beene disobedient many yeares, yet if at last that sonne fall downe upon his knees and weepe and desire his father to love him, his father is so mercifull that hee will readily forgive him and love him; so wee said it was much more with God who is a more mercifull father to those whom hee hath made, then any father can bee to his rebellious childe whom he hath begot, if they fall downe and weepe, and pray, repent, and desire forgivenesse for Jesus Christ's sake, and wee farther added that looke as if a father did call after his childe to returne and repent promising him favour, the childe might then bee sure that his father would forgive him; so wee told them that now was the day of God risen upon them, and that now the Lord was calling of them to repentance, and that he had sent us for that end to preach repentance for the remission of sins, and that therefore they might bee sure to finde favour though they had lived many yeares in sinne, and that therefore if now they did repent it was not too late as the old man feared, but if they did not come when they were thus called, Answ.

God would bee greatly angry with them, especially considering that now they must sinne against knowledge, whereas before we came to them they knew not any thing of God at all.

2. Quest. Having spent much time in clearing up the first question, the next they propounded (upon our answer) was this, *viz.* How come the English to differ so much from the Indians in the knowledge of God and Jesus Christ, seeing they had all at first but one father?

Answ. Wee confessed that it was true that at first wee had all but one father, but after that our first father fell, hee had divers children some were bad and some good, those that were bad would not take his counsell but departed from him and from God, and those God left alone in sinne and ignorance, but others did regard him and the counsell of God by him, and those knew God, and so the difference arose at first, that some together with their posterity knew God, and others did not; and so wee told them it was at this day, for like as if an old man an aged father amongst them have many children, if some of them bee rebellious against the counsell of the father, he shuts them out of doores, and lets them goe, and regards them not, unlesse they returne and repent, but others that will bee ruled by him, they learne by him and come to know his minde; so wee said English men seek God, dwell in his house, heare his word, pray to God, instruct their children out of Gods booke, hence they come to know God; but Indians forefathers were a stubborne and rebellious children, and would not heare the word, did not care to pray nor to teach their children, and hence Indians that now are, do not know God at all: and so must continue unlesse they repent, and returne to God and pray, and teach their children what they now may learne: but withall wee told them that many English men did not know God but were like to *Kitchamakins* drunken Indians; Nor were wee willing to tell them the story of the scattering of *Noahs* children since the flood, and thereby to shew them how the Indians come to bee so ignorant, because it was too difficult, and the history of the Bible is reserved for them (if God will) to be opened at a more convenient season in their owne tongue.

3. Quest. Their third Question was, How may wee come to serve God?

Wee

Wee asked him that did propound it whether he did desire indeed to serve him? and hee said, yes. Hereupon wee said, first, they must lament their blindnesse and sinfulnesse that they cannot serve him; and their ignorance of Gods booke (which wee pointed to) which directs how to serve him. Secondly, that they could not serve God but by seeking forgivenesse of their sinnes and power against their sinnes in the bloud of Jesus Christ who was preached to them. Thirdly, that looke as an Indian childe, if he would serve his father, hee must first know his fathers will and love his father too, or else he can never serve him, but if hee did know his fathers will and love him, then he would serve him, and then if hee should not doe some things as his father commands him, and yet afterwards grieve for it upon his knees before his father, his father would pity and accept him: so wee told them it was with God, they must labour to know his will and love God, and then they will bee willing to serve him, and if they should then sin, yet grieving for it before God he would pity and accept of them. *Answ.*

Their fourth Question was, How it comes to passe that the Sea water was salt, and the Land water fresh. *4 Quest.*

'Tis so from the wonderfull worke of God, as why are Strawberries sweet and Cranberries sowre, there is no reason but the wonderfull worke of God that made them so: our study was chiefly to make them acknowledge God in his workes, yet wee gave them also the reason of it from naturall causes which the lesse understood, yet did understand somewhat appearing by their usuall signes of approving what they understand. *Answ.*

A Berry which is ripe in the Winter and very sowre, they are called Bearberries.

Their fifth Question was, that if the water was higher then the earth, how comes it to passe that it doth not overflow all the earth? *5 Quest.*

Wee still held God before them, and shewed that this must needes bee the wonderfull worke of God, and we tooke an apple and thereby shewed them how the earth and water made one round globe like that apple; and how the Sun moved about it; and then shewed them how God made a great hole or ditch, into which hee put the waters of the Sea, so that though it was upon the earth and therefore above the earth, yet we told them that by making so deepe a hole the waters were kept within compasse *Answ.*

that they could not overflow, just as if Indians making a hole to put in much water, the water cannot overflow nor runne abroad, which they would if they had no such hole; so it was with God, it was his mighty power that digged a hole for all Sea-waters, as a deepe ditch, and there by God kept them in from overflowing the whole earth, which otherwise would quickly drowne all.

6 Quest. They having spent much conference amongst themselves about these Questions and the night hastening, we desired them to propound some other Questions, or if not, we would aske them some, hereupon one of them asked us; If a man hath committed adultery or stolen any goods, and the Sachim doth not punish him, nor by any law is hee punished, if also he restore the goods he hath stolen, what then? whether is not all well now? meaning that if Gods Law was broken and no man punished him for it, that then no punishment should come from God for it, and as if by restoring againe an amends was made to God.

Answ. Although man be not offended for such sinnes yet God is angry, and his anger burnes like fire against all sinners: and here wee set out the holinesse and terrour of God in respect of the least sinne; yet if such a sinner with whom God is angry fly to Jesus Christ, and repent and seeke for mercy and pardon for Christ's sake, that then God will forgive and pity. Upon the hearing of which answer hee that propounded the question drew somewhat backe and hung downe his head as a man smitten to the very heart, with his eyes ready to drop, and within a little while after brake out into a complaint, Mee little know Jesus Christ, otherwise he thought he should seeke him better: we therefore told him, that looke as it was in the morning at first there is but a little light, then there is more light, then there is day, then the Sun is up, then the Sun warmes and heates, &c. so it was true they knew but little of Jesus Christ now, but wee had more to tell them concerning him hereafter, and after that more and after that more, untill at last they may come to know Christ as the English doe; and wee taught them but a little at a time, because they could understand but little, and if they prayed to God to teach them, he would send his Spirit and teach them more, they and their fathers had lived in ignorance untill now, it hath beene

beene a long night wherein they have ſlept and have not regarded God, but now the day-light began to ſtirre upon them, they might hope therefore for more ere long, to bee made knowne to them.

Thus having ſpent ſome houres with them, wee propounded two Queſtions.

What do you remember of what was taught you ſince the laſt time wee were here? 1 *Queſt.*

After they had ſpoken one to another for ſome time, one of them returned this anſwer, that they did much thanke God for our comming, and for what they heard, they were wonderfull things unto them. *Anſw.*

Doe you beleeve the things that are told you, *viz.* that God is *nuſquantum, i. e.* very angry for the leaſt ſinne in your thoughts, or words, or workes? 2 *Queſt.*

They ſaid yes, and hereupon wee ſet forth the terrour of God againſt ſinners, and mercy of God to the penitent, and to ſuch as ſought to know Jeſus Chriſt, and that as ſinners ſhould bee after death, *Cbechsinuppan, i.e.* tormented alive, (for wee know no other word in the tongue to expreſſe extreame torture by) ſo beleevers ſhould after death *Wowein wicke Jehovah, i.e.* live in all bliſſe with *Jehovah* the bleſſed God; and ſo we concluded conference. *Anſw.*

Having thus ſpent the whole afternoone, and night being almoſt come upon us; conſidering that the Indians formerly deſired to know how to pray, and did thinke that Jeſus Chriſt did not underſtand Indian language, one of us therefore prepared to pray in their owne language, and did ſo for above a quarter of an houre together, wherein divers of them held up eies and hands to heaven; all of them (as wee underſtood afterwards) underſtanding the ſame; but one of them I caſt my eye upon, was hanging downe his head with his rag before his eyes weeping; at firſt I feared it was ſome ſoreneſſe of his eyes, but lifting up his head againe, having wiped his eyes (as not deſirous to be ſeene) I eaſily perceived his eyes were not ſore, yet ſomewhat red with crying; and ſo held up his head for a while, yet ſuch was the preſence and mighty power of the Lord Jeſus on his heart that hee hung downe his head againe, and covered his eyes againe and ſo

fell

fell wiping and wiping of them weeping abundantly, continuing thus till prayer was ended, after which hee presently turnes from us, and turnes his face to a side and corner of the Wigwam, and there fals a weeping more aboundantly by himselfe, which one of us perceiving, went to him, and spake to him encouraging words; at the hearing of which hee fell a weeping more and more; so leaving of him, he who spake to him came unto mee (being newly gone out of the Wigwam) and told mee of his teares, so we resolved to goe againe both of us to him, and speake to him againe, and wee met him comming out of the Wigwam, and there wee spake againe to him, and he there fell into a more aboundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion that wee could not forbeare weeping over him also: and so wee parted greatly rejoycing for such sorrowing.

Thus I have as faithfully as I could remember given you a true account of our beginnings with the Indians within our owne bounds; which cannot but bee matter of more serious thoughts what further to doe with these poore Natives the dregs of mankinde and the saddest spectacles of misery of meere men upon earth: wee did thinke to forbeare going to them this winter, but this last dayes worke wherein God set his seale from heaven of acceptance of our little, makes those of us who are able, to resolve to adventure thorow frost and snow, lest the fire goe out of their hearts for want of a little more fewell: to which wee are the more incouraged, in that the next day after our being with them, one of the Indians came to his house who preacht to them to speake with him, who in private conference wept exceedingly, and said that all that night the Indians could not sleepe, partly with trouble of minde, and partly with wondring at the things they heard preacht amongst them; another Indian comming also to him the next day after, told him how many of the wicked sort of Indians began to oppose these beginnings.

Whence these Indians came here to inhabit is not certaine, his reasons are most probable who thinke they are Tartars passing out of *Asia* into *America* by the straits of *Anian*, who being spilt by some revenging hand of God upon this continent like water

upon

upon the ground are ſplendid as fairre as theſe *Atlantick* ſhores, there being but few of them in theſe parts in compariſon of thoſe which are more contiguous to the *Aſian* ſtraits, if wee may credit ſome Hiſtorians herein: what ever theſe conjectures and uncertainties bee, certaine it is that they are inheritors of a grievous and feareſull curſe living ſo long without Ephod or Teraphim, and in neareſt alliance to the wilde beaſts that periſh; and as God delights to convey bleſſings of mercy to the poſterity of ſome, in reſpect of his promiſe to their fathers, ſo are curſes entailed and come by naturall deſcent unto others, for ſome great ſinnes of their Anceſtors, as no doubt it is in reſpect of theſe. Yet notwithſtanding the deepeſt degeneracies are no ſtop to the overflowing grace and bloud of Chriſt, when the time of love ſhall come, no not to theſe poore outcaſts, the utmoſt ends of the earth being appointed to bee in time, the Sonne of Gods poſſeſſion.

Wee are oft upbraided by ſome of our Countrymen that ſo little good is done by our profeſſing planters upon the hearts of Natives; ſuch men have ſurely more ſpleene then judgement, and know not the vaſt diſtance of Natives from common civility, almoſt humanity it ſelfe, and 'tis as if they ſhould reproach us for not making the windes to blow when wee liſt our ſelves, it muſt certainely be a ſpirit of life from God (not in mans power) which muſt put fleſh and ſinewes unto theſe dry bones; if wee would force them to baptiſme (as the Spaniards do about *Cuſco*, *Peru*, and *Mexico*, having learnt them a ſhort anſwer or two to ſome Popiſh queſtions) or if wee would hire them to it by giving them coates and ſhirts, to allure them to it (as ſome others have done, wee could have gathered many hundreds, yea thouſands it may bee by this time, into the name of Churches; but wee have not learnt as yet that art of coyning Chriſtians, or putting Chriſts name and Image upon copper mettle. Although I thinke we have much cauſe to bee humbled that wee have not endeavoured more then wee have done their converſion and peace with God, who enjoy the mercy and peace of God in their land. Three things have made us thinke (as they once did of building the Temple) it is not yet time for God to worke, 1. Becauſe till the Jewes come in, there is a ſeale ſet upon the hearts of thoſe people, as they

they thinke from some Apocalypticall place. 2. That as in nature there is no progresse [illegible] so in religion such as are so extreamly degenerate, must bee brought to some civility before religion can prosper, or the word take place. 3. Because wee want miraculous and extraordinary gifts without which no conversion can bee expected amongst these; But me thinkes now that it is with the Indians as it was with our New-English ground when we first came over, there was scarce any man that could beleeve that English graine would grow, or that the Plow could doe any good in this woody and rocky soile. And thus they continued in this supine unbelefe for some yeares, till experience taught them otherwise, and now all see it to bee scarce inferiour to Old English tillage, but beares very good burden; so wee have thought of our Indian people, and therefore have beene discouraged to put plow to such dry and rocky ground, but God having begun thus with some few it may bee they are better soile for the Gospel then wee can thinke: I confesse I thinke no great good will bee done till they bee more civilized, but why may not God begin with some few, to awaken others by degrees? nor doe I expect any great good will bee wrought by the English (leaving secrets to God) (although the English shall surely begin and lay the first stones of Christs Kingdome and Temple amongst them) because God is wont ordinarily to convert Nations and peoples by some of their owne country men who are neerest to them, and can best speake, and most of all pity their brethren and countrimen; but yet if the least beginnings be made by the conversion of two or three, it is worth all our time and travailes, and cause of much thankfulnesse for such seedes, although no great harvests should immediately appeare; surely this is evident, first that they never heard heart-breaking prayer and preaching before now in their owne tongues, that we know of, secondly, that there were never such hopes of a dawning of mercy towards them as now, certainely those abundant teares which we saw shed from their eies, argue a mighty and blessed presence of the spirit of Heaven in their hearts, which when once it comes into such kinde of spirits will not easily out againe.

The chiefe use that I can make of these hopefull beginnings,

besides

besides rejoycing for such shinings, is from *Esay* 2. 5. *Oh house of Israel, let us walke in the light of the Lord*; Considering that these blinde Natives beginne to looke towards Gods mountaine now.

The observations I have gathered by conversing with them are such as these.

That none of them slept Sermon or derided Gods messenger: Woe unto those English that are growne bold to doe that, which Indians will not, Heathens dare not. 1.

That there is need of learning in Ministers who preach to Indians, much more to English men and gracious Christians, for these had sundry philosophicall questions, which some knowledge of the arts must helpe to give answer to; and without which these would not have beene satisfied: worse then Indian ignorance hath blinded their eies that renounce learning as an enemy to Gospell Ministeries. 2.

That there is no necessity of extraordinary gifts nor miraculous signes alway to convert Heathens, who being manifest and professed unbeleevers may expect them as soone as any; (signes being given for them that beleeve not 1 *Cor.* 14. 22.) much lesse is there any need of such gifts for gathering Churches amongst professing Christians, (signes not being given for them which beleeve,) for wee see the Spirit of God working mightily upon the hearts of these Natives in an ordinary way, and I hope will, they being but a remnant, the Lord using to shew mercy to the remnant; for there be but few that are left alive from the Plague and Pox, which God sent into those parts, and if one or two can understand they usually talke of it as wee doe of newes, it flies suddainely farre and neare, and truth scattered will rise in time, for ought we know. 3.

If English men begin to despise the preaching of faith and repentance, and humiliation for sinne; yet the poore Heathens will bee glad of it, and it shall doe good to them; for so they are, and so it begins to doe; the Lord grant that the foundation of our English woe, be not laid in the ruine and contempt of those fundamentall doctrines of faith, repentance, humiliation for sin, &c. but rather relishing the novelties and dreames of such men as are surfeited with the ordinary food of the Gospell of Christ. 4.

Indians shall weepe to hear faith and repentance preached, when Englishmen shall mourne, too late, that are weary of such truths.

5. That the deepest estrangements of man from God is no hinderance to the grace or to the Spirit of grace, for what Nation or people ever so deeply degenerated since *Adams* fall as these Indians, and yet the Spirit of God is working upon them?

6. That it is very likely that ever the Lord convert any of these Natives, that they will mourne for sin exceedingly, and consequently love Christ dearely, for till by a little measure of light such heart-breakings have appeared, what may we thinke will bee, when more light and they are some of them very wicked, some very ingenious, these latter are very apt and quick of understanding and naturally sad and melancholly (a good servant to repentance,) and therefore there is the greater hope of these heart-breakings, if ever God brings them effectually home, for which we should affectionately pray.

A third meeting with the Indians.

November 26. I could not goe my selfe, but heard from those who went of a third meeting, the Indians having built more Wigwams in the wonted place of meeting to attend upon the Word the more readily. The preacher understanding how many of the Indians discouraged their fellowes in this worke, and threatning death to some if they heard any more, spake therefore unto them, about temptations of the Devill, how hee tempted to all manner of sinne, and how the evill heart closed with them, and how a good heart abhorred them; the Indians were this day more serious then ever before, and propounded divers questions againe; as 1. Because some Indians say that we must pray to the Devill for all goods, and some to God; they would know whether they might pray to the Devill or no. 2. They said they heard the word humiliation often used in our Churches, and they would know what that meant? 3. Why the English call them Indians, because before they came they had another name? 4. What a Spirit is? 5. Whether they should believe Dreaming? 6. How the English came to know God so much

and

and they so little? To all which they had fit answers; but being not present I shall not set them downe: onely their great desire this time was to have a place for a Towne and to learne to spinne.

Sir, I did thinke I should have writ no more to you concerning the Indians, but the Ship lingers in the Harbour, and the Lord Jesus will have you see more of his conquests and triumphes among these forlorne and degenerate people; surely hee heares the prayers of the destitute and that have long lien downe in the dust before God for these poore prisoners of the pit: surely some of these American tongues and knees must confesse him, and bow downe before him: for the Saturday night after this third meeting (as I am informed from that man of God who then preached to them) there came to his house one *Wampas* a wise and sage Indian, as a messenger sent to him from the rest of the company, to offer unto him his owne sonne and three more Indian children to bee trained up among the English, one of the children was nine yeares old, another eight, another five, another foure: and being demanded why they would have them brought up among the English, his answer was, because they would grow rude and wicked at home, and would never come to know God, which they hoped they should doe if they were constantly among the English. The name of an Indian.

This *Wampas* came also accompanied with two more Indians, young lusty men, who offered themselves voluntarily to the service of the English that by dwelling in some of their families, they might come to know Jesus Christ; these are two of those three men whom wee saw weeping, and whose hearts were smitten at our second meeting above mentioned, and continue still much affected, and give great hopes; these two are accepted of and received into two of the Elders houses, but the children are not yet placed out because it is most meet to doe nothing that way too suddainly, but they have a promise of acceptance and education of them either in learning or in some other trade of life in time convenient, to which *Wampas* replyed that the Indians desired nothing more.

These two young men who are thus disposed of, being at an Elders house upon the Sabbath day night, upon some conference

with them, one of them began to confesse how wickedly he had lived, and with how many *Indian* women hee had committed filthinesse, and therefore professed that hee thought God would never looke upon him in love. To which hee had this answer, that indeed that sinne of whoredome was exceeding great, yet if hee sought God for Christs sake to pardon him, and confesse his sinne and repented of it indeed, that the Lord would shew him mercy; and hereupon acquainted him with the story of Christs conference with the Samaritan woman, *John* 4. and how Jesus Christ forgave her although shee lived in that sinne of filthinesse, even when Christ began to speake to her: whereupon he fell a weeping and lamenting bitterly, and the other young man being present and confessing the like guiltinesse with his fellow, hee burst out also into a great mourning, wherein both continued for above halfe an houre together at that time also.

It is wonderfull to see what a little leven and that small mustardseed of the Gospell will doe, and how truth will worke when the spirit of Christ hath the setting of it on, even upon hearts and spirits most uncapable; for the last night after they had heard the word this third time, there was an English youth of good capacitie who lodged in *Waanbon's Wigwam* that night upon speciall occasion, and hee assured us that the same night *Waanbon* instructed all his company out of the things which they had heard that day from the Preacher, and prayed among them, and awaking often that night continually fell to praying and speaking to some or other of the things hee had heard, so that this man (being a man of gravitie and chiefe prudence and counsell among them, although no * *Sachem*) is like to bee a meanes of great good to the rest of his company unlesse cowardise or witchery put an end (as usually they have done) to such hopefull beginnings.

* That is King.

The old man who askt the first question the second time of our meeting (viz. whether there was any hope for such old men or no) hath six sonnes, one of his sonnes was a *Pawwaw*, and his wife a great *Pawwaw*, and both these God hath convinced of their wickednesse, and they resolve to heare the word and seeke to the devill no more. This, the two *Indians* who are come to us acquaint us with, and that they now say, that *Chrisna*, i.e. the

That is Sorcerers and Witches.

the devill is naught, and that God is the author onely of all good as they have been taught. Hee therefore who preacheth to the *Indians* desired them to tell him who were *Pawwaws* when hee went againe to preach amongst them; and upon speciall occasion this *December* 4. being called of God to another place where the *Indians* use to meet, and having preacht among them, after the Sermon, hee that was the *Pawwaw* of that company was discovered to him, to whom hee addressed himselfe and propounded these questions, *viz.* 1. Whether doe you thinke that God or *Chepian* is the author of all good? he answered, God. 2. If God bee the author of all good, why doe you pray to *Chepian* the devill? The *Pawwaw* perceiving him to propound the last question with a sterne countenance and unaccustomed terrour, hee gave him no answer, but spake to other *Indians* that hee did never hurt any body by his *Pawwawing*, and could not bee got by all the meanes and cunnings of questions that might bee, to give the least word of answer againe; but a little after the conference was ended, hee met with this *Pawwaw* alone and spake more lovingly and curteously to him, and askt him why hee would not answer, he then told him that his last question struck a terrour into him and made him afraid, and promised that at the next meeting hee would propound some question to him as others did.

And here it may not bee amisse to take notice of what these two *Indians* have discovered to us concerning these *Pawwaws*: for they were askt how they came to bee made *Pawwaws*, and they answered thus, that if any of the *Indians* fall into any strange dreame wherein *Chepian* appeares unto them as a serpent, then the next day they tell the other *Indians* of it, and for two dayes after the rest of the *Indians* dance and rejoyce for what they tell them about this Serpent, and so they become their *Pawwaws*: Being further askt what doe these *Pawwaws*, and what use are they of; and they said the principall imployment is to cure the sick by certaine odde gestures and beatings of themselves, and then they pull out the sicknesse by applying their hands to the sick person and so blow it away: so that their *Pawwaws* are great witches having fellowship with the old Serpent, to whom they pray, and by whose meanes they heale sicke persons, and (as they

said

said also) will shew many strange juglings to the wondrment of the *Indians*. They affirmed also that if they did not cure the sick party (as very often they did not) that then they were reviled, and sometime killed by some of the dead mans friends, especially if they could not get their mony againe out of their hands, which they receive aforehand for their care.

Wee have cause to be very thankfull to God who hath moved the hearts of the generall court to purchase so much land for them to make their towne in which the *Indians* are much taken with, * and it is somewhat observable that while the Court were considering where to lay out their towne, the *Indians* (not knowing of any thing) were about that time consulting about Lawes for themselves, and their company who sit downe with *Waasbon*; there were ten of them, two of them are forgotten.

* *This towne the Indians did desire to know what name it should have, and it was told them it should bee called Nonantum, which signifies in English, rejoycing, because they hearing the word, and seeking to know God, the English did rejoyce at it, and God did rejoyce at it, which pleased them much; & therefore that is to be the name of their towne.*

Their Lawes were these.

1. That if any man be idle a weeke, at most a fortnight, hee shall pay five shillings.

2. If any unmarried man shall lie with a young woman unmarried, hee shall pay twenty shillings.

3. If any man shall beat his wife, his hands shall bee tied behind him and carried to the place of justice to bee severely punished.

4. Every young man if not anothers servant, and if unmarried, hee shall be compelled to set up a *Wigwam* and plant for himselfe, and not live shifting up and downe to other *Wigwams*.

5. If any woman shall not have her haire tied up but hang loose or be cut as mens haire, she shall pay five shillings.

6. If any woman shall goe with naked breasts they shall pay two shillings six pence.

7. All those men that weare long locks shall pay five shillings.

8. If any shall kill their lice betweene their teeth, they shall pay five shillings. This Law though ridiculous to English eares yet tends to preserve cleanlinesse among *Indians*.

'Tis wonderfull in our eyes to understand by these two honest

Indians

Indians, what Prayers *Waauben* and the rest of them use to make, for hee that preacheth to them professeth hee never yet used any of their words in his prayers, from whom otherwise it might bee thought that they had learnt them by rote, one is this.

Amanaomen Jehovah Sahassen metagh.
Take away Lord my stony heart.

Another.

Cheehesom Jehovah kekowhogkow,
Wash Lord my soule.

Another.

Lord lead mee when I die to heaven.

These are but a taste, they have many more, and these more enlarged then thus expressed, yet what are these but the sprinklings of the spirit and blood of Christ Jesus in their hearts? and 'tis no small matter that such dry barren and long-accursed ground should yeeld such kind of increase in so small a time. I would not readily commend a faire day before night, nor promise much of such kind of beginnings, in all persons, nor yet in all of these, for wee know the profession of very many is but a meere paint, and their best graces nothing but meere flashes and pangs, which are suddenly kindled and as soone go out and are extinct againe, yet God doth not usually send his Plough & Seedsman to a place but there is at least some little peece of good ground, although three to one bee naught: and mee thinkes the Lord Jesus would never have made so fit a key for their locks, unlesse hee had intended to open some of their doores, and so to make way for his comming in. Hee that God hath raised up and enabled to preach unto them, is a man (you know) of a most sweet, humble, loving, gratious and enlarged spirit, whom God hath blest, and surely will still delight in, & do good by. I did think never to have opened my mouth to any, to desire those in England to further any good worke here, but now I see so many things inviting to speak in this businesse, that it were well if you did lay before those that are prudent and able these considerations.

1. That it is prettie heavy and chargeable to educate and traine up those children which are already offered us, in schooling, cloathing, diet and attendance, which they must have.

2. That in all probabilitie many *Indians* in other places, espe-

 cially

cially under our jurisdiction, will be provoked by this example in these, both to desire preaching, and also to send their children to us, when they see that some of their fellowes fare so well among the English, and the civill authoritie here so much favouring and countenancing of these, and if many more come in, it will bee more heavy to such, as onely are fit to keepe them, and yet have their hands and knees infeebled so many wayes besides.

3. That if any shall doe any thing to incourage this worke, that it may bee given to the Colledge for such an end and use, that so from the Colledge may arise the yeerly revenue for their yeerly maintenance. I would not have it placed in any particular mans hand for feare of cousenage or misplacing or careleſse keeping and improving; but at the Colledge it's under many hands and eyes the chief and best of the country who have been & will be exactly carefull of the right and comely disposing of such things; and therefore, if any thing bee given, let it bee put in such hands as may immediatly direct it to the President of the Colledge, who you know will soone acquaint the rest with it; and for this end if any in England have thus given any thing for this end, I would have them speake to those who have received it to send it this way, which if it bee withheld I thinke 'tis no lesse then sacriledge: but if God moves no hearts to such a work, I doubt not then but that more weake meanes shall have the honour of it in the day of Christ.

A fourth meeting with the Indians.

THis day being *Decemb.* 9. the children being catechised, and that place of *Ezekiel* touching the dry bones being opened, and applyed to their condition; the *Indians* offered all their children to us to bee educated amongst us, and instructed by us, complaining to us that they were not able to give any thing to the English for their education: for this reason there are therefore preparations made towards the schooling of them, and setting up a Schoole among them or very neare unto them. Sundry questions also were propounded by them to us, and of us to them; one of them being asked what is sinne? hee answered a naughty heart. Another old man complained to us of his feares, *viz.* that hee

was

was fully purposed to keepe the Sabbath, but still hee was in feare whether he should goe to hell or heaven; and thereupon the justification of a sinner by faith in Christ was opened unto him as the remedy against all feares of hell. Another complayned of other *Indians* that did revile them, and call them Rogues and such like speeches for cutting off their Locks, and for cutting their Haire in a modest manner as the New-English generally doe; for since the word hath begun to worke upon their hearts, they have discerned the vanitie and pride which they placed in their haire, and have therefore of their owne accord (none speaking to them that we know of) cut it modestly; they were therefore encouraged by some there present of chiefe place and account with us, not to feare the reproaches of wicked *Indians*, nor their witch-craft and *Pawwaws* and poysonings, but let them know that if they did not dissemble but would seeke God unfaignedly, that they would stand by them, and that God also would be with them. They told us also of divers *Indians* who would come and stay with them three or foure dayes, and one Sabbath, and then they would goe from them, but as for themselves, they told us they were fully purposed to keepe the Sabbath, to which wee incouraged them, and night drawing on were forced to leave them, for this time.

FINIS.